

# Sūrah At-Tūr

## (The Mount)

Sūrah At-Tūr was revealed in Makkah It has 49 Verses and 2 Sections.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 28

وَالْطُّورِ ۝۱۰۰ وَكِتَبٌ مَسْطُورٌ ۝۲۰۰ فِي رَقٍ مَنْشُورٍ ۝۳۰۰ وَالْبَيْتِ  
الْمَعْمُورِ ۝۴۰۰ وَالسَّقْفِ الْمَرْفُوعِ ۝۵۰۰ وَالْبَحْرِ الْمَسْجُورِ ۝۶۰۰ إِنَّ  
عَذَابَ رَبِّكَ لَوَاقِعٌ ۝۷۰۰ مَالَةٌ مِنْ دَافِعٍ ۝۸۰۰ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا  
۝۹۰۰ وَتَسِيرُ الْجِبَالُ سَيِّرًا ۝۱۰۰ فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝۱۱۰۰  
الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝۱۲۰۰ يَوْمَ يُدَعَّوْنَ إِلَى نَارِ جَهَنَّمَ دَعَا  
۝۱۳۰۰ هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝۱۴۰۰ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ  
لَا تُبَصِّرُونَ ۝۱۵۰۰ اصْلُوْهَا فَاصْبِرُوا أَوْلًا تَصْبِرُوا ۝۱۶۰۰ سَوَاءٌ عَلَيْكُمْ  
إِنَّمَا تُجَزَّوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝۱۷۰۰ إِنَّ الْمُتَّقِينَ فِي جَنَّتٍ وَنَعِيمٍ  
۝۱۸۰۰ فَكِهِنُونَ بِمَا اتَّهَمُ رَبِّهِمْ وَوَقَهُمْ رَبِّهِمْ عَذَابُ الْجَحِيمِ  
۝۱۹۰۰ كُلُوا وَاشْرِبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ۝۲۰۰ مُتَكَبِّشِينَ عَلَى  
سُرُرٍ مَصْفُوفَةٍ ۝۲۱۰۰ وَزَوْجُهُمْ بِحُورٍ عَيْنٍ ۝۲۲۰۰ وَالَّذِينَ امْنَوْا  
وَاتَّبَعُهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ الْحَقَّنَا بِهِمْ ذُرِّيَّتُهُمْ وَمَا الَّتِي هُمْ مِنْ

عَمَلُهُمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمْدَدُهُمْ  
بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَازَّعُونَ فِيهَا كَاسًا لَا لَعُوْ  
فِيهَا وَلَا تَأْتِيمٌ ﴿٢٣﴾ وَيَطْوُفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَانُهُمْ لُؤْلُؤٌ  
مَكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا  
كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَنَا عَذَابَ  
السَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلِ نَدْعُوهُ طَإِنَّهُ هُوَ الْبَرُ الرَّحِيمُ ﴿٢٨﴾

By the mount of Tur, [1] and by a book, written [2] on an unrolled scroll, [3] and by the Populated House (Al-Bait-ul-Ma'mur), [4] and by the roof, raised high, [5] and by the sea, filled up with fire, [6] the punishment of your Lord is sure to fall. [7] There is nothing to push it back, [8] the Day when the sky will tremble, a horrible trembling, [9] and the mountains will move about, a terrible movement. [10] So, woe to those who reject (the true faith), [11] who are indulged in vain talk, playing (with truth), [12] the Day they will be pushed to the Fire forcefully, [13] (and it will be said to them,) "This is the Fire you used to deny. [14] Is it then magic, or do you not see? [15] Enter it. Now, whether you act patient or impatient, it is all the same for you; you are merely rewarded for what you used to do." [16] Of course, the God-fearing will be in gardens and bliss, [17] enjoying what their Lord will give to them, and their Lord will save them from the punishment of Hell. [18] (It will be said to them,) "Eat and drink pleasantly because of what you used to do, [19] relaxing on lined up couches". And We will marry them with big-eyed houris. [20] And those who believed and their children followed them in belief, We will join their children with them, and will not curtail (the reward of) any of their deeds at all. Every person will be pledged for what he earned. [21] And We will give them a lot of what they desire from fruits and meat. [22] They will snatch from one another (in a friendly manner) a glass (of wine) in which there is neither an absurd talk, nor something leading to sin. [23] And they will be frequented by the serving boys of their own, (neat and clean) as if they were hidden pearls. [24] And they will advance to one another, asking (about each other). [25] They will say, "Indeed we were

afraid (of Allah's punishment) when we were amidst of our family, [26] but Allah did favour to us and saved us from the torment of Fire's scorching breath. [27] We used to pray to Him before. He is surely the Most-Kind, the Very-Merciful. [28]

### Commentary

وَالْطُّورُ (By the Mount *Ṭūr*,...52:1) The word *Ṭūr* in Hebrew means a mountain that has trees [as opposed to *jabal* a mountain that does not have trees {Trn.}]. Here *Ṭūr* stands for mount Sinai which is situated in the land of Madyan where the Holy Prophet Mūsā ﷺ had the honour of Allah's speaking to him. Some reports narrate that there are four mountains of Paradise in this world, and one of them is *Ṭūr* (Qurṭubī). Swearing an oath by *Ṭūr* carries a special significance and honour of the mount. It also signifies that certain injunctions have been revealed by Allah for people to follow. Compliance with them is obligatory.

وَكِتَابٌ مَّسْطُورٌ فِي رَقٍ مَّتَشُورٍ (and by a book, written on an unrolled scroll....52:2-3) The word *raqq* means fine parchment or fine piece of skin, used for the purpose of writing on it. It is, therefore, usually translated as paper. Here it could be referring to man's account-book of deeds or, according to some of the scholars, it stands for the Qur'ān. (Qurṭubī)

### Al-Bait-ul-Ma'mūr

وَالْبَيْتِ الْمَعْمُورِ (and by the Populated House [Al-Bait-ul-Ma'mūr],...52:4) *Al-Bait-ul-Ma'mūr* is the *Ka'bah* in the heaven meant for the angels' service and is parallel to the *Ka'bah* on earth. According to a Tradition in Ṣahīḥain that the Holy Prophet ﷺ said about his Ascension to the seventh heaven: "Then, I was taken to *Al-Bait-ul-Ma'mūr*. It is visited every day by seventy thousand angels who will not come back to visit it again" because every day other new angels take their turn to visit it. (Ibn Kathīr)

*Al-Bait-ul-Ma'mūr* is the *Ka'bah* of the angels who reside in the seventh heaven. When the Holy Prophet ﷺ reached the seventh heaven on the Night of Ascension, he saw Holy Prophet Ibrāhīm ﷺ reclining with his back on *Al-Bait-ul-Ma'mūr*. It was Holy Prophet Ibrāhīm ﷺ who built the *Ka'bah* on earth, and thus the reward is compatible with his action in that Allah Ta'ālā has blessed him with a special connection with *Al-Bait-ul-Ma'mūr* (Ibn Kathīr).

وَالْبَحْرُ الْمَسْجُورُ (and by the sea, filled up with fire...52:6) The word *bahr* means sea and the passive participle *masjūr* is derived from *sajr* which is used in several different senses, one of which is to kindle with fire. Some of the commentators interpret the participle in this sense here, that is, by the sea which will be kindled with fire on the Day of Resurrection, just as Allah said in another verse وَإِذَا الْبَحَارُ سُجِّرَتْ "And when the seas will be kindled with fire". In other words, it will be kindled with fire and become a raging fire surrounding the people in the plain of hashr. This was reported by Sayyidnā Sa'id Ibn Musayyab from Sayyidnā 'Alī Ibn Abī Tālib ﷺ. Sayyidnā Ibn 'Abbās, Mujāhid, and 'Ubaidullāh Ibn 'Umair رضي الله عنهما also report likewise. (Ibn Kathīr)

A Jewish person asked Sayyidnā 'Alī ﷺ 'where is the Hell?'. He replied 'the sea'. The Jew, who was the scholar of the previous scriptures, confirmed this. (Qurṭubī) Sayyidnā Qatādah رضي الله عنه and others interpreted the phrase to mean 'filled sea'. Ibn Jarīr رحمه الله تعالى preferred this interpretation (Ibn Kathīr). ' This is the interpretation adopted by Maulānā Ashraf 'Alī Thanawī رحمه الله تعالى.

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ مَّا لَهُ مِنْ دَافِعٍ (the punishment of your Lord is sure to fall. There is nothing to push it back,...52:7-8) Verses 1-6 constituted swearing of an oath, and the present verse is *jawab-ul-qasam* or the fact for which the oath is sworn, assuring that the torment of Allah will come to pass, and none will be able to avert it.

### The Incident of Sayyidnā 'Umar رضي الله عنه

Sayyidnā 'Umar رضي الله عنه one day recited Sūrah Tūr. When he came to these verses, he heaved a cool sigh after which he fell ill for about twenty days. During his illness the people would visit him, not knowing what caused his illness. (Ibn Kathīr)

Sayyidnā Jubair Ibn Muṭ'īm رضي الله عنه says that before embracing Islam, he once went to the holy city of Madinah to negotiate regarding the prisoners of the battle of Badr. When he arrived there, the Holy Prophet ﷺ was reciting Sūrah Tūr in Maghrib *ṣalāh* and his voice could be heard outside the mosque. When he recited verses [7] and [8]: 'The punishment of your Lord is sure to fall. There is nothing to push it back,' He suddenly felt that his heart would burst through fear. He instantly embraced Islam. He felt at the time that he would not be able to move unless the torment would descend on him. (Qurṭubī)

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا (...the Day when the sky will tremble, a horrible trembling, ...52:9) The lexicographical denotation of the word *mawr* is violent shaking, or movement caused by unrest. This verse describes the violent movement of the heavens on the Day of Resurrection.

### The Believing Children of the Righteous will benefit from their relationship with their Believing Parents in Paradise

(وَالَّذِينَ آمَنُوا وَاتَّبَعُوكُمْ دُرْرِتُهُمْ بِإِيمَانِ الْمُقْتَنَى بِهِمْ دُرْرِتُهُمْ (And those who believed and their children followed them in belief, We will join their children with them,... 52:21) Sayyidnā Ibn 'Abbas  reports from the Holy Prophet  who said:

"Verily, Allah elevates the ranks of the believers' children to the rank of their parents, even though the latter do not deserve the same rank as their parents deserve, so that the eyes of the parents are comforted." (Hākim, al-Baihaqī in his Sunan, al-Bazzār, Abū Nu'aim in al-Hilyah, ibn-Jarīr and ibn-Abī Hātim as quoted by Mazhari [Tr.])

It is recorded in Tabarānī that Sa'īd Ibn Jubair رحمه الله تعالى reports "Sayyidnā Ibn 'Abbas  said, [and I think he reports this from the Holy Prophet 

"When a person enters Paradise, he will inquire about his parents, and wife and children [as to where they are]. He will be told that they have not attained your grade. [Therefore, their place is elsewhere in Paradise]. The person will say: 'O Lord! I had worked not only for myself, but for all of them.' Allah will command that they all be kept together with him in the same rank of Paradise." (Ibn Kathīr)

Hāfiẓ Ibn-Kathīr, having quoted all these Traditions, says that it is certainly Allah's grace and favour that He grants the children this blessing because of the righteous deeds of their parents. He also grants His favour to parents on account of their children's praying Allah for them. Imām Ahmad has recorded that Sayyidnā Abū Hurairah  has reported the following statement of the Holy Prophet .

"Verily, Allah shall elevate the grade of a righteous servant in Paradise, who will ask: 'O Lord! How did I earn this?' Allah will reply: 'Through your son's invoking Me to forgive you.'" (ibn-Kathīr says that this Tradition has an authentic chain of transmitters, but was not recorded in Ṣahīhain this way. However there is a corroborating narration (*shāhid*) for it in

Muslim on the authority of Abū Hurairah. [Tr.])

وَمَا أَنْتُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ (...and will not curtail (the reward of) any of their deeds at all...52:21) The past perfect verb *alatna* is the first person plural of *alāta* which literally means to decrease, to reduce or to diminish (Qurtubī). The verse means that for upgrading the children of the believers who died in the state of true faith, no part of the reward of their parents will be diminished for them to make up for the children's deeds. In fact, this equalization will take place as a result of Allah's grace.

## Allah's Fairness to Sinners

كُلُّ أُمَّيٍّ بِمَا كَسَبَ رَهِينٌ (Every person will be pledged for what he earned.) After Allah mentioned His favour of elevating the children to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the sins of others. Therefore, every person will be responsible for his actions. No sins committed by others shall ever be added to one's load, even if committed by his parents or children. (Ibn Kathir)

## Veres 29 - 49

فَذِكْرُ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكِ بِكَاهِنْ وَلَا مَجْنُونْ <sup>٢٩</sup> أَمْ يَقُولُونَ  
شَاعِرْ نَتَرَبَصُ بِهِ رَبِّ الْمَنْوَنْ <sup>٣٠</sup> قُلْ تَرَبَصُوا فَإِنِّي مَعْكُمْ مِنَ  
الْمُتَرَبَصِينَ <sup>٣١</sup> أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ  
أَمْ يَقُولُونَ تَقَوْلَهُ <sup>٣٢</sup> بَلْ لَا يُؤْمِنُونَ <sup>٣٣</sup> فَلَيَاتُوا بِحَدِيثٍ مِثْلَهُ  
إِنْ كَانُوا صَدِيقِينَ <sup>٣٤</sup> أَمْ خَلَقُوا مِنْ عِيْرِشَيْ أَمْ هُمُ الْخَلَقُونَ  
أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ <sup>٣٥</sup> بَلْ لَا يُؤْقِنُونَ <sup>٣٦</sup> أَمْ عِنْدَهُمْ  
خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ <sup>٣٧</sup> أَمْ لَهُمْ سُلْطَنٌ يَسْتَعْمِلُونَ فِيهِ  
فَلَيَاتِ مُسْتَعْمِلُهُمْ بِسُلْطَنٍ مُبِينٍ <sup>٣٨</sup> أَمْ لَهُ الْبَيْتُ وَلَكُمُ الْبَيْنُونَ  
أَمْ تَسْعَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرِمٍ مُثْقَلُونَ <sup>٣٩</sup> أَمْ عِنْدَهُمْ  
الْغَيْبُ فَهُمْ يَكْتُبُونَ <sup>٤١</sup> أَمْ يُرِيدُونَ كَيْدًا طَالَّذِينَ كَفَرُوا هُمْ

الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ طُبْخَنَ اللَّهُ عَمَّا يُشْرِكُونَ  
 ﴿٤٣﴾ وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ  
 ﴿٤٤﴾ فَذَرُهُمْ حَتَّى يُلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ  
 لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنْصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ  
 ظَلَمُوا عَذَابًا دُوْنَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَاصْبِرْ  
 لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حَيْنَ تَقُومُ ﴿٤٨﴾  
 وَمِنَ الْأَيْلَ فَسِبْحُهُ وَإِدْبَارُ النُّجُومِ ﴿٤٩﴾

So keep reminding (them), because by the grace of your Lord, you are neither a soothsayer, nor a madman. [29] Do they rather say, "He is a poet for whom we are awaiting the accident of death."? [30] Say, "Wait! I am waiting with you, too." [31] Do their intellects direct them to (say) this, or are they a rebellious people? [32] Do they rather say, "He has forged it (the Qur'an)."? No, but they do not believe. [33] So, let them bring a discourse like this, if they are truthful. [34] Is it that they are created by none, or are they themselves the creators? [35] Or have they created the heavens and the earth? No, but they are sure of nothing. [36] Or do they have the treasures of your Lord, or have they acquired control (over them)?<sup>1</sup> [37] Or have they a stairway (to the heavens) by means of which they listen (to the divine decrees)? If so, their listener must bring a clear proof.<sup>2</sup> [38] Is it that He has daughters and you have sons? [39] Or is it that you (O prophet) ask them for a

(1) This is an answer to one of the objections frequently raised by the disbelievers of Makkah against the prophethood of the Holy Prophet ﷺ. They used to ask why he was chosen for messengership, and not one of the outstanding chiefs of the tribe. The answer given in this verse is that the selection of prophets is the exclusive prerogative of Allah. He has the treasures of knowledge, and it is He who decides to whom they should be given. The attitude of those who raise objections against His decision is tantamount to claiming that the disposal of these treasures should have been in their hands, and they should have the decisive power to select prophets. (Muhammad Taqi Usmani)

(2) It means that their arguments against Islam having failed on rational grounds, the only possibility was that they had a direct link with Allah whereby they have ensured that their faith was true, but no one could bring any proof of having such a link with Allah. (Muhammad Taqi Usmani)

fee, and therefore they are burdened with a debt? [40] Or have they the knowledge of the Unseen, and they are recording it? [41] Or do they intend to conspire (against the prophet)? Then the disbelievers themselves shall be the victim of the conspiracy. [42] Or do they have a god other than Allah? Pure is Allah from what they associate with Him. [43] And even if they see a piece falling down from the sky, they would say, "It is a cumulated cloud." [44]<sup>3</sup> So, leave them until they face their Day in which they will be struck by a thunderbolt, [45] the Day their planning will not avail them in the least, nor will they be helped. [46] And for those who did wrong there is another punishment before that,<sup>4</sup> but most of them do not know. [47] And (O prophet) be patient about the decision of your Lord, because you are before Our Eyes. And proclaim the purity of your Lord along with His praise when you stand (in Prayer), [48] And, in parts of night too, proclaim His purity, and at setting of the stars. [49]

### Commentary

فَإِنَّكَ بِأَعْيُنِنَا (...you are before Our Eyes....) The hostility of the enemies towards, and their opposition to, and rejection of the Holy Prophet ﷺ depressed him. At the conclusion of the chapter, the Qur'an says 'You are before Our eyes', that is, under Our care and We shall protect you from every evil. Do not be anxious about it. On another occasion, the Qur'an says, وَاللَّهُ يَعْصِنُكَ مِنَ النَّاسِ 'And Allah shall protect you from the people'.

Then the verse goes on to say, وَسَبِّحْ بِحَمْدِ رَبِّكَ حِنْ تَقُومُ (And proclaim the purity of your Lord along with His praise when you stand [in Prayer]... 48]. To proclaim the purity and praise of Allah is the real purpose of life, and also the real cure of every calamity. Thus the Qur'an enjoins it upon the Holy Prophet ﷺ. 'When you stand' could mean to stand up for the *Salāh* or to arise or get up from sleep or bed. The latter meaning is

{3} This points out to the demand of the pagans of Makkah that they would not believe in the Holy Prophet ﷺ unless he brings some pieces of the sky falling down from above. (See 17:92 and 26:187 in the Qur'an) The answer given is that even if Allah fulfils this absurd demand, they would still not believe and would seek other excuses like claiming that the mass they are seeing is nothing but a cloud. (Muhammad Taqi Usmani)

{4} It refers to the punishments faced by the disbelievers right in this world, like famines and the deterrent defeat in the battle of Badr. (Muhammad Taqi Usmani).

preferred by Ibn Jarīr. This view is supported by the Tradition recorded in the Musnad of Imām Aḥmad Ibn Hanbal on the authority of Sayyidnā 'Ubādah Ibn Samit ﷺ who reports that the Holy Prophet ﷺ said: "Whoever gets up at night and recites:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،  
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

'There is no God except Allah. He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allah and all praise is due to Allah, and there is no God except Allah, and Allah is the Greatest. There is neither might nor power except with Allah.'"

Then, if he intends to pray, and performs prayer after ablution, the prayers will be accepted. (Ibn Kathīr)

### ***Kaffārat-ul-Majlis : A recitation at the end of a meeting that expiates sins***

Sayyidnā Mujaḥid, Abū Ḥwaṣ and other leading authorities on *Tafsīr* have interpreted "when you stand" in this verse to mean that when a person wants to stand from a gathering or a meeting, he should recite: 'I سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ' I proclaim Your Purity, O Allah, along with Your praise'. Sayyidnā 'Atā' Ibn Abī Rabāh, interpreting this verse, has said:

"When you stand from a gathering, proclaim the purity and praise of Allah. If you have done any good work, your good work will be increased and enhanced. If you had done any bad deed, these words of proclamation will serve as an expiation and atonement".

On the authority of Sayyidnā Abū Hurairah ﷺ, the Holy Prophet ﷺ is reported to have said:

"Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, 'سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ أَنْتَ غَيْرُ مِنْ كُلِّ شَيْءٍ' (I proclaim Your Purity, O Allah, along with Your praise', I testify that there is no God except You, I seek Your forgiveness, I repent to You.') Allah will forgive him what he has said in that gathering".

(And, in parts of night too, proclaim His purity, and at setting of the stars...52:49) 'Proclaiming the purity of the Lord in parts of

night' includes Maghrib and 'Isha' prayers, as well as the general *tasbīhāt* (proclamation of the purity of the Lord). The concluding part of this verse; "وَإِذْبَارَ النُّجُومِ" ...and at setting of the stars" refers to the *Fajr* prayer and the *tasbīhāt* recited at that time. (Ibn Kathīr)

**Alhamdulillah**  
**The Commentary on**  
**Sūrah At-Țūr**  
**Ends here**